

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON, SATURDAY, MARCH 12, 1910.

[ONE PENNY.]

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THIRD LECTURE, next Wednesday, March 16.

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THE ANNUAL MEETING

WILL BE HELD ON

Monday, March 14, 1910,

AT

**NEWHALL HILL CHURCH,
BIRMINGHAM,
At 11.30.**

CONFERENCE at 3.30,

PAPERS by the Rev. E. A. VOYSEY, M.A.,
and Mr. FRANK TAYLOR, on

"The kind of Layman our Churches want"
and
"The kind of Minister our Churches want."

PUBLIC SERVICE at 7 o'clock.

Preacher:

Rev. J. M. LLOYD THOMAS,
Of Nottingham.

Manchester District Association of Presbyterian & Unitarian Churches.

ANNUAL MEETING,

Saturday, March 19th.

**SERVICE in Cross Street Chapel at
3.30 p.m.**

Preacher—Rev. J. WORSLEY AUSTIN,
M.A., of Birmingham.

**TEA in Lower Mosley Street Schools at
5 o'clock. Sixpence.**

MEETING in Memorial Hall at 6.

Chairman—Mr. J. WIGLEY, (President).

Speakers—

Revs. Dendy Agate, B.A.; W. S. McLauchlan,
M.A. (Oldham); Messrs. John Harrison,
(President B. & F. U. A.); Albert Slater,
(President East Cheshire Union); and G. G.
Armstrong.

LONDON DISTRICT UNITARIAN SOCIETY.

A YOUNG PEOPLE'S MEETING

will be held at ESSEX HALL,

On SATURDAY, MARCH 19th, 1910, at 7 p.m.

and be addressed by the President, Rev. LAWRENCE
CLARE, Miss GRACE MITCHELL, Mr. GEO. J. ALLEN,
Mr. RONALD P. JONES, M.A., and Mr. H. G.
CHANCELLOR, M.P.

All young people connected with our churches are
cordially invited to attend and bring their friends.

Tea and Coffee at 7 o'clock.

Meeting at 7.45.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 13.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. LAWRENCE CLARE.
 BERNONDESEY, Fort-road, 11.30, Morning Conference; 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. J. C. BALLANTYNE; and 7.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDWARD D. TOWLE, M.A.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. J. C. BALLANTYNE.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS, B.A.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Mr. S. P. PENWARDEN.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. J. ELLIS; 6.30, Miss AMY WITHALL, B.A.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A.; 6.30, Rev. STOFFORD A. BROOKE, M.A.
 Harlesden, Willesden High School, Craven Park, 7.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. WALTER RUSSELL; 7, Rev. STANLEY JAMES.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAYELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Rev. J. ARTHUR PEARSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. FREDERIC ALLEN.
 Peckham, Avondale-road, 11 and 6.30.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Rev. DAVID DAVIS.
 Stratford Unitarian Church, 11, P.S.M., Mr. P. W. STANGER; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; and 7.
 Wimbeldon, Smaller Worpole Hall, Worpole-road, 7, Rev. W. G. TARRANT, B.A.
 Wood Green Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT McLACHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.

CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Mr. PHILIP TOVEY.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 6.30, Mr. H. J. CHARBONNIER.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. J. TESSIE DAVIS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GNEVEY, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. WILLIAM WILSON.
 GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. D. DELTA EVANS.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. THOMAS JOSEF JENKINS.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. T. R. SKEMP.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

CHANGE OF ADDRESS.

Rev. H. W. HAWKES, 5, Dunraven Road, West Kirby, Birkenhead.

NOTICE.

The columns of THE INQUIRER afford a most valuable means of directing special attention to

Situations Vacant and Wanted, &c.

Particulars of the exceedingly moderate charge made for the insertion of notices of this kind will be found at the foot of this page.

DEATHS.

BIGGS.—On March 2, at 5, Park-way, Liver pool, suddenly from heart failure, Lieut.-Col. W. W. Biggs.

HARRISON.—On March 9, at "Atherton," Harewood-road, South Croydon, in his 71st year, William Gowland, eldest son of the late Rev. Dr. Harrison, of Chowbent and Brixton. Cremation at Golders Green, on Saturday, March 12, at noon. No flowers or mourning by request.

THOMPSON.—On March 8, at 139, Gossett-street, Bethnal Green, in her 78th year, Elizabeth Thompson. No flowers.

SUSTENTATION FUND

for the Augmentation of Ministers' Stipends.

SECRETARIES OF CONGREGATIONS desiring Grants from this Fund may obtain the needful forms on application by writing, before March 31 next, to

FRANK PRESTON, Hon. Sec., Meadowcroft, North Finchley, London, N.

MANCHESTER SUNDAY SCHOOL ASSOCIATION.

THE SIXTY-FIFTH ANNUAL MEETING

will be held at

Bank Street Chapel, BURY, on GOOD FRIDAY.

Preacher:

Rev. W. G. TARRANT, B.A.

Speakers:

Rev. J. Morley Mills, Messrs. J. W. Barlow, and A. Dugdale.

Special attention is directed to the valuable announcement on page 175 of this issue.

The Inquirer.

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Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect to Advertisements to be made to Messrs. ROBERT C. EVANS & Co., Byron House, 85, Fleet Street, London, E.C. (Telephone, 5504 Holborn.)

Advertisements should arrive not later than twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

A LARGE and very representative meeting was held at the Mansion House on Friday of last week to inaugurate a Social Welfare Association for London. The Lord Mayor was in the chair to give the new venture his blessing, and the Archbishop of Canterbury, Archbishop Bourne, and the Chief Rabbi were among the speakers. The aim is to organise the public charities of London, to secure greater uniformity in the principles of administration, and to prevent overlapping. In other words, it is to be a Charity Organisation Society on a new model, though it is not proposed that the administration of relief should form any part of its functions. The scheme on paper appears excellent, if it does not prove unwieldy and ineffective on account of its size and the vast complexity of the interests involved. It must not be forgotten that attempts of this kind have been made before, though not on so large a scale and with such a fine equipment of social experience. The difficulties will undoubtedly be great, and of that peculiarly obstinate character which springs from traditional sentiments and vested interests; and it will require an inexhaustible fund of tact and patience to overcome them.

* * *

THE friends of M. Tchaychovsky and of Russian freedom will hear with great relief of his acquittal at the strange secret trial which has been conducted at St. Petersburg this week. Though he has thus been

declared innocent, it is more than two years since he was arrested, and during that period he has been kept in prison. His companion at the bar, Madame Breshkovsky, who refused to plead, and avowed her hostility to the present system of government in Russia, has been exiled to Siberia, the plea for mercy on account of her age and her unblemished character, which was put forward on her behalf but without her consent, being unavailing. Madame Breshkovsky, who is now 66 years old, is a lady of gentle birth who has devoted her whole life to revolutionary agitation among the Russian peasantry for an improvement of their condition. She has already spent several years in prison and lived through one period of exile in Siberia. The indomitable spirit of its women, with their passion for martyrdom, has all along been one of the most striking features of this long struggle for popular freedom in Russia.

* * *

THE death of the Bishop of Lincoln removes an impressive religious influence. To few men of our generation has the epithet saintly been applied with such complete accord. His influence over undergraduate Oxford, and later in his diocese, was due to no pre-eminence in intellectual gifts, but to a personal sweetness and charm of character, the tone and habit of mind which are the reflection of habitual communion with the Unseen. This was quite consistent with his undeviating High Church proclivities, and there was a certain irony of fate that he of all men became the centre of an acute ritual controversy, which led to the revival of the Archbishop's Court and his own prosecution before it for illegal acts. His own attitude towards ritual corresponded closely with that of Newman, and had nothing merely æsthetic about it. On this subject he once

spoke in these terms:—"Unless we make the externals of religion more and more subservient to promote the reality and power of it, we may be like the Jews, who searched the Scriptures, but could not come to Christ that they might have life. The mere external enjoyment of ritual is in truth only a modern form of epicureanism—in fact, materialism—and has no attraction for the really spiritual among us."

* * *

It was a characteristic act of the late Bishop to send a letter of greeting and farewell to the people of his diocese. Many will desire to make its trust and spiritual wisdom their own. The letter was as follows:—"I fear I am not able to write the letter I should wish to write. I have for some time been praying God to tell me when I should give up my work. Now He has sent me in His loving wisdom a clear answer. It is a very great comfort to me to be relieved from the responsibility of leaving you. All I have to do is to ask you to forgive the many faults and innumerable shortcomings during the twenty-six years I have been with you, and ask you to pray God to perfect my repentance and strengthen my faith to the end. All has been done in perfect love and wisdom. My great wish has been to lead you to be Christlike Christians. In Christ is the only true hope of unity and peace. In him we may be united to God and to one another. May God guide and bless you all and refresh you with the increasing consciousness of His presence and His love."

* * *

THE National Council of the Evangelical Free Churches has been in session at Hull during the past week. The attendance has been large and the programme, as usual, a very full one. Apart from the great ends of fellowship, the most important feature

has been the proposal for a United Free Church of England, which was brought forward in outline by the Rev. J. H. Shakespeare. There is a great deal to be said for it from the point of view of the concentration of effort and the effective use of spiritual resources, which are often allowed to run to waste in ruinous competition. But some very serious questions will have to be faced, especially by churches and ministers of broad sympathies. What is the basis of such a church to be? Would entrance to it be conditional on the acceptance of a dogma carefully stated so as to exclude the various forms of Liberal Christianity? The Free Church Council is based on such exclusion at the present time, and a United Free Church of England might easily become an ecclesiastical machine for the protection of average opinions and the suppression of all liberty of prophesying under the control of a clerical oligarchy. It is, in any case, a proposal which men who realise the intellectual conditions of the modern world must examine very closely, lest they should be erecting new barriers against the tides of the Spirit and the liberty of the Gospel.

* * *

WE print in another column an account of the meeting held at Essex Hall last Tuesday on behalf of the funds of the Unitarian Home Missionary College. The work of the College is carried on in Manchester, where it has the advantage of close association with the Theological Faculty of the University; but its claims for support are not of a local character. The present need is for the completion of the equipment fund of the College for its own residential buildings. Those who are in a position to compare the present spacious and happy conditions under which the students live and work with those existing a few years ago may well feel encouraged to be generous. Summerville, the name by which the College building is known, provides the healthy surroundings, so essential to vigorous intellectual activity, and the opportunities of communal life which are invaluable for the cultivation of friendship and the training of character.

* * *

THE performance of the old German Puppet Play, "The Prodigious and Lamentable History of Doctor Johannes Faust," which took place at Clifford's Inn Hall on Monday, March 7, drew a crowded and interested audience. It was given, as we have previously announced in these columns, in aid of the expenses of the Leadless Glaze Exhibition and the Potteries Fund, and the quaint little marionettes were worked by members of the Ilkley University Extension Centre. Mr. P. H. Wicksted, in his introduction of the play, gave a brief account of the famous magician, whose wizard arts and reputed compact with the devil were the germ from which all the strange and legendary tales associated with his name have sprung. The man himself was really an impecunious vagabond, who knew how to practise on the credulity of his fellow men, but there is a touch of weirdness about his history nevertheless. The Faust Books which

multiplied after his death were, for the most part, dreary reading until 1590, when more amusing additions were made to them. The influence of these old tales upon Marlowe, and later, upon Goethe, was alluded to, and the origin and development of the Puppet, or Folk Plays, with their mingling of pathos and humour, explained. The performance which followed brought out very clearly the tremendous earnestness which went to the making of the popular "Morality," and the toy figures, supplementing by stiff gestures the words spoken for them behind the scenes, conveyed in a curiously vivid manner the eternal conflict between good and evil upon which the Faust story is founded. The play has, of course, the crudities, the naïveté, and withal the simple directness and humour that belong to both plays and songs which have sprung from the heart of the people; and it is not difficult to realise how this marionette fable "murmured with many voices" in the soul of Goethe. One must, on no account, forget to mention the character of Caspar, who is picked up by Wagner (Faust's pupil and servant) and made his helper, and who afterwards becomes a watchman. Caspar is the "comic relief" of the play, and the reader behind the scenes gave him a rich Yorkshire dialect which, if it scarcely seemed in keeping with his name and nationality, made his droll words and actions seem droller still. The love interest, of which Goethe's "Faust" is full, does not come into the Puppet Play at all; but "beauteous Helen" appears, as in Marlowe's version, and Mephistopheles is as lurid as one could desire. Not only that, but the little dancing demons are full of fiendish energy, and in one scene a realistic fiery dragon is lowered on to the stage in a shower of sparks, which much astonishes Caspar. Altogether the performance was a unique and delightful one, and the organisers are to be congratulated on its success, in spite of the fact that the hall was too small, and was consequently overcrowded.

* * *

THE Winter Garden at Middlesbrough, which owes its initiation to Lady Bell, has now been in existence nearly three years. It is a place to which anyone can resort, says the *Daily News*, on payment of a penny, and Mr. Herbert Samuel has had the happy thought of calling it the "Penny Parlour." Those who frequent it are in no danger of compulsory education. The "Penny Parlour" combines the restfulness and relaxation of a club for working men, women, and girls in a town where the industrial conditions make such a club peculiarly desirable. Middlesbrough people work in three shifts—from 6 to 2, 2 to 10, and 10 to 6. It will be seen, therefore, that the men of Middlesbrough have a great deal of leisure at times when men in other places are at work. Until the Winter Garden was established they had to choose between spending such of their spare time as was not passed at home in the public-house or in the Free Library. Necessarily the latter institution could not offer the social and conversational opportunities for which most people crave, and it is to be feared that too many sought their entertainment in the former. It was Lady Bell's desire that the Winter Garden

should open a middle course, and its immense popularity during nearly three winters has shown that she was right.

* * *

IN reopening the Winter Garden for the present season, the Archbishop of York reminded his hearers that "the public-house and the music-hall stand for needs which must be met—the need for change, refreshment, and recreation after the monotony of toil." This Lady Bell and others realised when, in 1907, they made the interior of the glass-roofed building in Dundas-street bright and fresh with plants, installed tile-topped tables, comfortable chairs (it is worthy of note, as showing the care lavished upon these little details that count, that the chairs have restful, rounded backs), and all the variety of games that they could afford. They were not satisfied with heat radiators, but augmented the air of cosiness with a fine open fireplace. This winter they have even added a billiard-table. There is music afternoon and evening, and refreshments are sold at cost price. The scheme has justified itself admirably, and it will not be surprising if it is copied extensively by those interested in the welfare of the masses in other large centres.

* * *

WE have pleasure in announcing that the Rev. Charles Peach, minister of the Upper Brook-street Free Church, Manchester, has been appointed Secretary of the Northern Counties Education League in succession to the late Rev. J. Hirst Hollowell, the founder and first secretary of the League. Prior to his ministry in Manchester, which began in 1896, Mr. Peach occupied pulpits at Norwich and Sheffield, and in both these towns he was a prominent member of the local education authorities. Mr. Peach, during his residence in Manchester, has been actively associated with the work of the Manchester District Association of Unitarian and Presbyterian Churches and of the Manchester District Sunday School Association. He has taken a special interest in the work of the Holiday Homes, and occupied the position of honorary minister at the chapel at Great Hucklow. He has also been closely identified with social and political movements in Manchester, and it will be a matter of common congratulation that he has been appointed to this important educational position.

* * *

MISS KENNEDY will retire shortly from the position of Business Manager to this paper, which she has held for the past 18 years. The directors of THE INQUIRER Publishing Company, in accepting her resignation, passed a resolution expressing their deep regret and their appreciation of her long and devoted services. On behalf of editors past and present, and our large circle of readers, we should like to associate ourselves very cordially with this resolution. Miss Kennedy has shown unfailing courtesy and business capacity in dealing with the varied work of her department, and the paper has derived no small advantage from her connection with it.

ARTICLES AND REVIEWS.

RUDOLF EUCKEN ON THE
PROBLEM OF LIFE.

BY PROFESSOR G. DAWES HICKS.

"THE owl of Minerva," according to a well-known dictum of Hegel, "does not start upon its flight until the evening twilight has begun to fall." A survey of human thought which commences with Plato and, coming down to the present time, ends with Nietzsche, would seem to indicate that the philosophy of to-day is in the gloom of a twilight other than that of which Hegel was speaking, and to suggest, at any rate, the need for a fresh effort of constructive speculation. Professor Eucken's book, *Die Lebensanschauungen der Grossen Denker*, to the English translation of which we extend a cordial welcome,* is the production of a man who has been himself for many years patiently working his way to a comprehensive interpretation of the facts of experience. Fully conscious of the problem that now lies before philosophy—to re-think, namely, the new materials recently furnished in such ample quantity by empirical research—he has never lost sight of the truth embodied in another of Hegel's sayings, that a civilised nation which has no metaphysics is like a temple decked out with every kind of ornament, but possessing no Holy of Holies. Our age seems to him "rent inwardly asunder," its heart at enmity with the work of its hands. Fruitful though the last few decades have been in the fields of physical science and technical skill, we have been running the danger of coming to regard human souls as "the mere tools and instruments of an impersonal civilisation," as the victims of a pitiless power, ruthless of life or death, and riding roughshod over communities and individuals. At length, however, the revolt which was bound to come has set in. The inner spiritual life is reasserting the inalienable rights of its own position in the scale of existence, and philosophy is summoned to the task of justifying once more the claim of individual personality to unique worth and of individual freedom to real significance. Eucken turns to the world's great thinkers for aid in a task that apart from them we could not fulfil. Their mode of spiritualising the thought of their age is for us so much funded capital in the endeavour to spiritualise the thought of our own.

A principle, fundamental and far-reaching, comes at once to light in the contrast drawn by Eucken between the world of nature and the world of culture. In nature one event follows another, and the connection between them is, comparatively speaking, an external connection. Change, process, succession—these are characteristic of natural fact throughout. Nature herself cannot be said to experience as a totality the endless series of events antecedent to the present condition of things. But "there is no culture which does not call upon us to take up the challenge that is thrown down by Time, the great de-

stroyer." By culture that which has been is prevented from drifting into oblivion, what is of value is saved from decay. With reference to Wordsworth, Watson has beautifully written:—

"Surely the heart that read her own heart clear
Nature forgets not soon: 'tis we forget."

Yet it is not so. Nature does not forget, simply because it is not her function to remember. It is only as interpreted by a cultured mind, capable of cherishing a sweet tradition, that "high-born Rotha" is so careful of him who slumbers near, and is ever as the moments fly "with cool murmur lulling his repose." Thought, uniting in one view the various epochs of experience, rescues the imperishable from the perishable, and builds up out of the toils and struggles of time an eternal order in which all that is noblest in human consciousness has its roots. Yes, Eucken might have said much more than this. For he is here on the verge of perhaps the most pronounced antithesis that confronts rational reflection—the antithesis between validity and fact, truth and existence. Every truth is changeless; everything that exists is subject to change. Once true always true, holds of the one; *πάντα χωρεῖ καὶ οὐδὲν μένει*, of the other. The law of gravitation abides; gravitating bodies have their day and cease to be. Truth, in other words, transcends time; time-relations do not affect it. Just on this account it can be valid of existing fact, of occurrences that do happen in time. A mere copy of existence could never be the truth about existence; by translating the temporal into terms of eternity *knowledge* of the temporal is possible. A knowing mind, therefore, is, in a very real sense, a citizen of two worlds. As existing, it is in the stream of succession; as knowing, it is raised above that stream and contemplates even it *sub specie aternitatis*. And in view of this consideration, I am not so sure whether, after all, the profoundest of the arguments advanced in proof of man's survival of death is not the argument of the *Phædo*—that the immortality of truth guarantees the immortality of the mind apprehensive of truth. "Reflect, then, Cebes! of what has been said, is not this the outcome—that the soul is in the very likeness of the divine, the immortal, the intelligible, the uniform, the indissoluble, the unchangeable?"

"So löst sich jene grosse Frage
Nach unserm zweiten Vaterland,
Denn das Beständige der ird'schen Tage
Verbürgt uns ewigen Bestand."

Be this, however, as it may, who will dispute the strength of Eucken's contention that the value of history consists in its being the medium through which the eternal is revealed, and that to the personalities of those who have spent themselves in extracting from reality its deeper meaning the present age must look for guidance in synthesising life afresh and in advancing to wider outlooks and to securer trusts? Such personalities are the "soul of human achievement," and it is to personalities rather than to any "apotheosis of abstractions" that Eucken bids us turn for the means of solving the *Lebensproblem*.

To penetrate to the inner sources of these men's activity so that the spirit of their work shall reveal itself is, it must be confessed, a tremendous undertaking. The author would be the last to claim that he has completely accomplished it. Inequality of treatment was well-nigh inevitable, and, although the book has been very extensively revised and enlarged since the earlier editions, it cannot even now be said to be uniformly successful. Some sections—that on Hume, for example—are obviously inadequate. What, however, lies beyond all doubt is the author's attractive and stimulating handling of his material, the rich suggestiveness of the thoughts he gathers at nearly every stage of his long journey, the broad-minded tolerance he shows towards the most divergent types of speculation.

Hellenism, Christianity, and the Modern World are the headings of the three main divisions of the volume. To each a fair proportion of space is assigned; the Middle Ages, of which, says Eucken, no one will think meanly who justly appreciates Dante, are not here traversed with seven-league boots.

Over the perennial charm of the Greek ideal of life, the freshness and joy which belong to the first discoveries of reason, the author lingers, if one may be permitted the simile, with the affection of a man for his early home. Much, he declares, once said by the classical writers of antiquity is said for all time; "it can never again be said so simply and so impressively." And from Eucken's pages one figure at least stands forth in vivid relief. We behold the "kingly" soul of Plato towering over all—that incomparable genius, in whose many-sided nature Greek culture reached its full fruition. Greatest of all philosophers he remains after two thousand years. The theory of Ideas may be obsolete metaphysics, but, as is here insisted, there lies at its basis that which no adverse criticism can ever shake—recognition, namely, of the principle "that there is a realm of truth beyond the likes and dislikes of men; that truths are valid, not because of our consent, but independently of it, and in a sphere raised above all human opinion and powers." Elsewhere Eucken expresses his belief that the effort to reach the True and the Good would be paralysed at its heart did we not regard these values as subsisting above every change of human circumstance and caprice.

Of Christianity, both in its earlier and later phases, Eucken is a lucid and discriminating expositor. He dwells sympathetically and helpfully upon the distinctive traits of Christian reflection—its discernment of greatness in simple humanity, its revelation of the infinite depths of love, its unconquerable faith in the goodness of the Power that sways the destinies of men. He emphasises also its idea of divine suffering, its tender solicitude, as contrasted with the sternness of stoic morality, towards sorrow and affliction, "the gentleness of strength" exhibited in the character of Jesus—all features, these, which in the heat of doctrinal controversy have often been thrown into the background, but of which we are coming at last to realise the significance.

In the third Part of the book there is

* The Problem of Human Life as viewed by the Great Thinkers from Plato to the Present Time. By Rudolf Eucken. Translated from the German by W. S. Hough and W. R. Boyce Gibson. London: Unwin, 1909. 12s. 6d.

much about which one would like to speak. I am particularly struck, for instance, by the admirable chapter on Leibniz and the prominence given to certain aspects of Leibnitz's teaching which usually do not receive the attention they deserve. So, too, the delightful sketch of German Humanism, as developed in the writings of Goethe and Schiller, is a tempting quarry from which to draw. I select, however, for brief comment Eucken's presentation of the work of Spinoza and Hegel, partly because it will afford an opportunity of applying the distinction I have laid down above.

Spinoza, it is pointed out, is animated by the resolve to interpret the facts of real existence without employing in the interpretation any obtrusive valuations presupposing a standard of worth or of appreciation. There must be a weeding out from the ordinary view of the world of all those human estimates introduced by the unscientific consciousness. Now, the place in nature familiarly ascribed to man depends on such valuations. Complete their elimination, and, so far from being the heir of all the ages, man dwindles into "an insignificant detail in the vast machinery of the universe." The great oppositions of our anthropomorphic thought—mind and matter, end and means, good and evil, God and Nature—fall away; they have to be transcended in the unity of a single system. With one stroke Spinoza proposes to cut the Gordian knots that had been the perplexity of countless generations. But, instead of a Whole, which in its infinitude should put to shame the egoisms of our puny race, the elimination of values leaves us with a universe reduced to its lowest terms; the laws of mechanism widen until they become everywhere dominant, and mental life turns out to be but a reflex activity attendant on mechanical process. Nay, more. Carry out the principle on which he is proceeding to its logical terminus, and every item of multiplicity—even multiplicity of the mechanical order—disappears in the identity of one Substance, in the identity of "the night in which all cows are black." No thinker can rest satisfied with universal vacuity, and Eucken fails not to remind us that this is not Spinoza's last word. In the concluding parts of the *Ethics* the lost Paradise is, in a sense, regained, yet still at the cost of an entire renunciation of individuality, still only by sinking oneself in the universal whole of being. God, however, is there represented as perfect Love, and human life as reaching its highest consummation in the contemplation of the Divine Love. But clearly of the two conceptions—indeterminate Substance and Divine Love—one or the other must be relinquished. Spinoza's inconsistent retention of both should be a warning against future attempts to deduce the wealth and fulness of concrete fact from an ultimate ground which, if universal, must be abstract.

So far from banishing anthropomorphism root and branch, Hegel boldly accepts its highest category as alone adequate for the solution of philosophy's final problem. Thought is no longer regarded as "something which exists side by side with things," but as "that which embraces them all and projects them from itself." An infinite Mind, whose activity is at once

consciousness of self and constructive of what is other than self—in some such way one might venture to give expression to Hegel's mode of viewing the whole of reality. The Absolute Intelligence, as self-conscious—in other words, as thinking—externalises its own essence, creates its own objects; and the objective world as the content of the absolute thought remains eternally within the unity of the one supreme Self-consciousness. According, then, to this "vast process of spiritualisation" all things are "cast from one mould"; the development of the world is the counterpart of the thought-development of God. Who that has ever seriously tried to occupy Hegel's standpoint, and to see things with his eyes, does not know the enticing attractiveness of an idealism so radical as this? It seems to transport us at one bound into a region where "temporal hardships and obscurities vanish after the fashion of a dream, and are transfigured with the radiance of eternity." But, in the long run, the old difficulty recurs—reality is vastly too complex to fit into the simple framework provided for it. Over and over again Hegel is constrained to admit a "contingency" in the realm of fact that obstinately refuses to accommodate itself to his logical scheme. "For him," as Eucken puts it, "nature is always a kind of step-child." Hence it is easily explicable that "he is not very happy even when dealing with the psychical life of the individual." Transform nature into a tissue of thought relations and the psychical life of the individual must fall into line with the rest; individual souls become compliant tools in the working out of the logical machinery. And thus the anthropomorphic category gradually loses, in the dialectic application of it, its anthropomorphic character. "It is truer to say not that we think, but that thinking goes on in us." Carry out, in short, the resolve to spiritualise everything, and suddenly your progress will be arrested by the discovery of its having involved the de-spiritualisation of even that which was given you to start with as spirit. "See," exclaims Eucken, "how little can be done by the mere manipulation of concepts; it is like turning a screw in a vacuum where it meets with no resistance."

From the *impasse* before which he who takes the path mapped out either by Spinoza or by Hegel will, sooner or later, find himself at a stand, Eucken has his own way of escape. Personality, with its standards of worth—intellectual, moral, æsthetic, religious—this, he maintains, is the conception of the highest reality in the universe as known to us, and the philosophical inquirer who would render an adequate account of experience and of life must be prepared to face the question, how is personality, with all that it implies, possible? Be it so. That way, I doubt not, wisdom lies. Concrete individual personalities are clearly facts, surpassing in complexity and uniqueness any other facts with which we are acquainted. And a metaphysical theory compelled to have recourse to the ruinous expedient of mutilating their independence, or of explaining their significance away, betrays its inherent weakness thereby. But the crucial problem forced upon us by such lines of reflection as we have been

following is, I am convinced, a problem far more general in its scope than is apparent from Eucken's mode of presenting it, and by narrowing I think we obscure the issue. I revert to the consideration with which I began, and direct attention now to the identification, assumed as self-evident by Spinoza and Hegel alike, of truth and fact. The order and connection of ideas, declares Spinoza, is the same as the order and connection of things; while, according to Hegel, things, in so far as they are real, *are* truths. The identification, I urge, is illegitimate. In the realm of concrete existence there are no connections of which the logical relations of ground and consequent, of universal and particular, are precise copies. To speak of universal truths is intelligible, to speak of universal facts is not. We may understand the nature of a horse by calling to our aid the general notion of mammal, and this, again, we may subsume under the more general notion of vertebrate, until finally we reach the more general notion still of animal; but, as Lotze somewhere remarks, a real horse is not to begin with animal in general, then vertebrate in general, later on mammal, and only at the last stage of all horse. A similar course of argument would lead, I think, to the conclusion that a "universal Self-consciousness," if by that be meant an actually existent reality, is a contradiction in terms. Any self-conscious mind that exists must, as an *existence*, be concrete and individual, and equally so whether the mind in question be the mind of man or the mind of God. As an existent reality, God must be one of many existences; His existence cannot be the existence of others, nor the existence of others His. To meet this contention with the easy retort that it allows us but a finite God is to play with the ambiguity of terms. A quantitative whole of existence, or one existence that includes everything, would no doubt be infinite in the sense of bigness or immeasurable magnitude; infinite in the sense of qualitatively perfect and complete it need not, and I should say would not, be. But it is infinity, surely, in the latter sense that religion refuses to surrender from its thought of God. The heaping of Pelion upon Ossa may mystify and bewilder; as an incentive to devotion it is powerless. Christian reflection has made us familiar with the conception of the infinite worth of the individual soul. From that conception there is here light to be won. For it suggests an infinity very different from the false infinity of mere size or vastness. The infinitude of knowledge and of love has nothing in common with the endlessness of space. To know or to love anyone or anything genuinely and intensely is to be infinite in regard to that person or thing. The mind of Peter Bell was imperfect not because it was other than the primrose but because it failed to appreciate the primrose; the poet was free from that imperfection not because the primrose was in any way part of him, but because he could appropriate its beauty and experience the joy of such appropriation. And, likewise, in regard to the world, God is infinite, not because He is the world, nor because the world is part of Him; but because in and through Him the world has meaning and significance; because His knowledge of it is complete, and His love of it is perfect. Thus, then,

Eucken's specific problem can be approached without initial misgivings. We can go to it after having already convinced ourselves that the infinity of God need in no way encroach upon any independence requisite for the personality of man, and that the moral freedom of man need set no limit to the infinity of God.

SAINT IGNATIUS LOYOLA.*

At the time of Francis Thompson's death it was known that he had received a commission some years before to write a "Life of St. Ignatius," but it was doubted whether the manuscript would be found in a fit state for publication. Happily these fears have been allayed and the result is a volume upon which his friends have lavished all that loving care could do to make it worthy of so fragrant a memory. It has a noble and even stately appearance, and it is enriched by the series of beautiful drawings by H. W. and H. C. Brewer, which were made to illustrate the "Life" by Stewart Rose. Francis Thompson himself would have been the last to claim for his work any distinctive value as a contribution to ecclesiastical biography. He has no new facts, none of the precious fruit of research to disclose. For this he had neither the temperamental gifts nor the special training. It merits our attention and is secure of its niche among our treasured books on other and rarer grounds. It is the artist's portrait felt and imagined by sympathy and spiritual intuition. It is, above all, the work of an English poet, whose pages are jewelled with the words of mystical singers of his own kindred—Crashaw and Coventry Patmore, or with more secular allusions to Shakespeare. We do not compare it with the magical beauty of his Shelley. The wider range and the sober narrative could not bear the weight of such concentrated splendours. But it is great in its own order, and occasional mistakes will be easily forgiven even by the most accurate reader. Is there not, for instance, one odd sentence in which Servetus appears as a disciple of Calvin!

It is the penalty of most of the founders of religious movements that they have to share the discredit of the lapses of their followers from the severity of primitive ideals into a more comfortable formalism. We read their lives in the light of many subsequent failures and suspicions, and hold them responsible for everything done in their name. Of none of them is this more true than of St. Ignatius Loyola. Before we can see him as he was and appraise the real dignity and worth of his life, we have to penetrate through the mass of prejudice and dislike aroused by the word Jesuit, not only in the Protestant mind. It is not our purpose to discuss this prejudice now, or even to try to account for it. Its existence in so extended a form makes it impossible to dismiss it as entirely unreasonable; though we do not dispute that it has often been tainted with fanaticism, and that to incur hatred is in itself no discredit to a Christian. But it will certainly require effort on the part of many readers to withstand

their own pre-possessions, if this book is to yield to them all its treasures of teaching and example even under the charm of Francis Thompson's guidance.

Two incidents, though we might call them more properly periods of special discipline and experience, stand out in the life of St. Ignatius Loyola with significant clearness. The first is his sojourn in the cave at Manresa, the other his hard apprenticeship to learning, as a middle-aged man, at the University of Paris. Here is Francis Thompson's description of Manresa: "At Manresa he stayed some months, tending the sick in the hospital, praying and practising rigid austerities—a hair-shirt next his skin, an iron chain or a girdle woven of a prickly plant round his waist. Then he removed to the cave on the hill-side, which has become famous as the cave of Manresa. Therein he went through his real interior preparation, with intervals when illness forced a temporary return to the town, that he might be tempted back to health. From the spiritual warfare of this cavern issued the memorable "Spiritual Exercises"; the weapon which here he forged for himself and his Society. His experience in this solitude was an epitome of the psychology of the Saints; and it smote him all the more hardly, and came home to him the more intimately, because he was utterly without fore-knowledge of the spiritual life, and fought out his fight alone, like the first Fathers of the Desert. Everything was a surprise, joyful or more often terrible. He began, as begin all the Saints, with sweetness and ardent alacrity of divine service. Then came that grievous amaze which no less comes to all:—

'Ah, God, alas!
How soon it came to pass
The sweetness melted from Thy barbed
hook,
Which I so simply took;
And I lay bleeding on the bitter land,
Afraid to stir against Thy least command,
Yet losing all my pleasant life-blood,
whence
Force should have been heart's frailty to
withstand.'**

It was an experience as radical and decisive as that of St. Augustine, though described with less psychological intimacy and accompanied by a more conventional asceticism. But probably for the modern mind there will be even more of the heroism of sanctity in the long toil of his intellectual preparation, and the passage which describes it may be placed side by side with the other. "One knows not whether more to admire his astonishing determination or his astonishing mental power, when it is reflected that he thus carried through his philosophical studies at the age of forty-four, having begun his whole education from the very elements others acquire in boyhood. We must go back for a parallel to Cæsar, beginning his career as a supreme general at fifty; and even that is an instance less difficult and less remarkable of late achievement."

In many respects St. Ignatius was an extraordinarily original mind, and his Order, deviating widely from traditional models and controlled in its minutest

detail by his almost military genius, is the measure of his originality. But while he was a fanatic for his own way and the strictly disciplined obedience so congenial to his spirit, he had the saving salt of common sense. Penance was to be free from ostentation, and austerities were never to interfere with the efficiency of the athlete of the cross. With a true instinct for the most pressing need he concentrated on education, so that the Jesuit schools soon attained to a deserved celebrity, and organised for the problems of that new world of modern society, which was struggling to be born. "The saints of our day," says Francis Thompson, "speak a less radiant language." Perhaps radiance is hardly the word which we should choose to apply to Ignatius, especially when we compare him with some of his predecessors who lived in a less complicated world and amid less conflicting motives. He wins homage for his strength more than love for his sweetness. He had courage, resource, an extraordinary concentration of purpose, and a complete and convincing confidence in the identity of his aims with the Will of God. For the discipline of the human spirit he has left his "Spiritual Exercises," and for its encouragement in withstanding the dead conventions of faith this saying, spoken to one who urged him to avoid novelty in his discourses, "My lord, I should not have thought it had been any novelty to speak of Christ to Christians." But when all has been said the man himself remains an enigma, and never yields himself to us as a friendly or consoling figure. As George Tyrrell wrote of him, in the days when he still lived in the obedience of the Society of Jesus, "for many reasons, intrinsic and extrinsic, he is perhaps one of the least knowable and least known of the saints in any intimate sense of the word." Even Francis Thompson is only able to lift momentarily a corner of the veil, and so to make us conscious that there is a secret which we cannot discern.

W.H.D.

THE CHETHAM LIBRARY.*

Good Humphrey Chetham's thoughtful face fitly serves as frontispiece to Mr. Nicholson's little volume on the institutions founded by him in the seventeenth century. Elsewhere we find also the picture of his statue in Manchester Cathedral. "Some of the gentry," it is said, "deemed him unfit for the knightly office" of Sheriff, to which unwillingly he was appointed in 1633. Their reason was that he had "made his fortune in trade." But Fuller says, "he discharged the place with great honour, insomuch that very good gentlemen of birth and estate did wear his cloth at the assize, to testify their unfeigned affection to him."

The honest linendraper, fustian dealer, and lender of moneys, doubtless had respect from all whose respect was worth having. But his public duties brought him scant comfort. It fell to his lot to have to enforce the King's hated impost of ship-money. When the Scottish war was a-foot he was unable to escape appointment as

*St. Ignatius Loyola. By Francis Thompson. London: Burns & Oates. Pp. 326. 10s. 6d. net.

*Coventry Patmore.

*The Chetham Hospital and Library, with the Historical Associations of the Building and its Former Owners. By Albert Nicholson. Pp. 120. Sherratt Hughes. Price 2s. 6d. net.

High Collector of Subsidies for his county. In 1643 the Civil War at home found him a troubled General Treasurer, under the Royal government. Times were bad, trade was ruined, pestilence followed poverty. And then, in the vicissitudes of war he must collect taxes to provide troops for the Parliament. Through it all he managed to retain a high reputation for ability, wisdom, and kindness. He died in 1653, being about seventy-three years old. Two hundred and fifty years afterwards you may, if fortunate, meet his kindly presence in the studious halls that bear his name—and it may be hoped you will pronounce that name rightly.

The buildings referred to crest the high bank on the left of the little river Irk—the stranger might be pardoned if he guessed a mistake in the spelling and called it "Ink," so greatly is it altered from the clear, bright stream of centuries ago. Mr. Nicholson pleasantly gives us the story of the place from prehistoric times, glimpsing at Romans and Saxons in turn, and enlarging on the Norman period. It would seem that Baron Robert Greslet, a thorn in the side of King John, had his residence on the wedge of land that lay securely moated by the Irk on one side and the Irwell on the other. This Baron is credited with having won from Henry III. the right to set up a fair in Manchester, and thus to lay the foundation of that vast commercial activity which is the just pride of the Manchester man. Robert was the fifth Baron; the ninth, John la Warre, a successor by marriage, fought at Cressy, and Mr. Nicholson gives us accordingly a spirited account of that battle. Other warriors continue the list of fame. But in the twelfth Lord of Manchester we come to a notable change in the story, for he was a priest and rector of the Church of Manchester, and in order to provide the better for the growing needs of the town he obtained permission from Henry V. to collegiate the Church. The Manor House became the residence of the Warden and Fellows, and the College received a considerable endowment. It was thus in the earlier half of the fifteenth century that the College buildings rose on the site of the Baron's Hall.

Of the nine Wardens who presided in turn before the dissolution of the College in 1547, one is singled out for special record. This was James Stanley, a son of the first Earl of Derby, and nephew of Warwick, the King-maker. Stanley was an able administrator, public-spirited, and generous. He became Bishop of Ely in 1506, and a few years later stirred up his brother, Sir Edward Stanley, to those valiant efforts against the Scots that culminated on the field of Flodden. The device of the eagle's claw which now runs round the reading-room of the Library, recalls the battle-cry of Edward Stanley to his men, "Mount, Eagles!" when they faced the steep ascent where lay the foe. Dissolved under Edward VI., the College was refounded under Mary and confirmed by Elizabeth. Finally, the property was alienated from the Church under the Commonwealth.

Mr. Nicholson describes in some detail the fortunes of Manchester and its citizens in the Cromwellian period. It was in 1649, when the Independents were dominant,

that the funds of the College were sequestered. In the later years of the Civil Wars the fabric seems to have been much neglected. The refectory was sub-let by the tenant to the Presbyterians for their monthly meeting; the Independents met in a large barn in the yard. Before Humphrey Chetham's death he had negotiated unsuccessfully for the purchase of the buildings in order to house a school of poor boys already being educated and maintained by him. Shortly after his death the College was acquired by his executors, and since 1656 generations of boys have benefited by the pious founder's wide munificence, while a long procession of readers have profited by the books and learned seclusion to be found these many years in the Library. This noble institution has always been free to all, without distinction of creed or class. It now contains some 53,000 volumes, among them many of great value, especially to local historians. Of its store of things rare and curious, and of the historical portraits that adorn its walls, the reader must be informed by Mr. Nicholson, who is warmly to be congratulated on his interesting book. It is plentifully illustrated, and except that we observe "sight" where we should read "site" (p. 7) it appears remarkably free from errors.

Quod tuum tene was the motto adopted by good bachelor Humphrey when, willy-nilly, he must be Sheriff. By all accounts, he held his own tenaciously, and made his profits shrewdly. Manchester men will not think him less deserving on that score of a place in Fuller's "Worthies of England." Not many of his fellow citizens, however, have in times past—at least, so far as the present writer's visits testify—made that full use of the ancient place which it merits, and which would possibly add a tincture of more graceful culture to some of those who daily hurry up and down Market-street and along Deansgate. Let us hope that Mr. Nicholson's volume will help to guide a few more to the rare and precious fount of knowledge that hides so modestly in their midst.

W. G. T.

SCIENCE AND RELIGION IN CONTEMPORARY PHILOSOPHY. By Emile Boutroux, Professor of Modern Philosophy at the University of Paris. London: Duckworth & Co. 1909. 8s. net.

In France, of recent years, a great deal of valuable work has been done in general philosophy and in the philosophy of religion. The healthy activity of thought in these directions is remarkable. For this reason, as well as for its own intrinsic merits, we welcome the appearance of an entirely adequate English translation, by Mr. Jonathan Nield, of Professor Boutroux' work on Science and Religion. The topic sounds in English ears too well-worn; but the English reader will find the treatment fresh and interesting, and not too technical. The author is a competent student of philosophy and science, and is interested in vital religion.

His method in this book is to undertake a critical examination of some of the chief modern attempts at "reconciliation" of the constructive thought of science with that of religion. He distinguishes the "Naturalistic Tendency," in this

work of "reconciliation," and the "Spiritualistic Tendency." Under the first head he examines the attitudes of Comte, of Spencer, and of Haeckel towards religion; and criticises sundry other theories which regard religion as exhaustively explained in terms of merely psychological or sociological phenomena. Under the head of the "Spiritualistic Tendency," he considers Ritschlianism, Pragmatism, William James' view of religious experience, and the general question of the limits of science. By the "limits of science" he means not the gaps in scientific knowledge, which are being gradually filled up, but the fact that science uses principles which can only be justified outside the realm of science as ordinarily understood.

As regards Comte's religious scheme, Professor Boutroux holds that humanity is an ambiguous notion, incapable of furnishing a first principle. Humanity points on every side to something beyond itself, and "faith in the superior reality of an ideal object, irreducible to whatever is given, yet capable of being impressed on the given, has produced the very heroes whom Comte so rightly honours; they are the saints of his calendar because they have not believed in his religion." The treatment of Spencer's attitude is, for English readers at least, new and striking; space forbids any critical comments. The essential looseness of Haeckel's thinking is effectively shown. In the second part of the book, on "The Spiritualistic Tendency," the author's conclusions are less definite than is desirable; but his discussions are interesting and suggestive throughout. He holds that there is, and must be, a certain divergence between the religious and the scientific spirit. Religion offers a *wider* response to the universe. We might express it otherwise by saying that both alike are founded on experience; but in the one case the experience consists of *definitely measurable* events in the material world, in space and time. The experience on which religion rests is at once wider, profounder, and less definite; it is essentially *personal* experience, and cannot be considered apart from the personal aspects of human life, which science leaves out of account.

HEAVENLY HERETICS. By Lyman P. Powell. With Portraits. G. P. Putnam's Sons. 5s.

FIVE men of widely different characteristics are grouped under this arresting title, four Americans, Jonathan Edwards, Channing, Horace Bushnell, and Phillips Brooks, and one Englishman, the modern St. Paul, John Wesley. With the exception of Channing they are certainly strange men to be styled heretics; but Mr. Powell uses heresiarch in the wide sense of "an imaginative, religious genius, so ably expounded by Mr. Orde Warde in a recent INQUIRER (Oct. 23, 1909). Each of them suffered some persecution, Channing and Brooks only slightly, and the former more for his social than theological views. The trials of Wesley are familiar; Edwards was excommunicated to all save his own loyal congregation at Hartford.

The four Americans, about whom Mr.

Powell writes so pleasantly, are typical sons of New England and roughly illustrate the sequence of her religious history. The story of Jonathan Edwards shows the American mind breaking away from the dark dogma of human depravity. Edwards hastens the change by his logical advocacy of the unsuspected implications of Calvinism. In his famous sermon, "Sinners in the Hands of an Angry God," he declares: "The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you." The revolt of New England from such a creed is natural, and the opposing dogma that human nature is essentially good was accepted with the same logical heartiness. The result, as Mr. Barrett Wendell indicates (Cambridge Modern History, Vol. VII., p. 738), "was the rapid conquest of Yankee pulpits by the buoyant heresies of the Unitarians. Of these the most memorable was William Ellery Channing." He was no controversialist by temperament, and, as Chadwick shows in his biography of Channing, the doctrine of the Trinity was among the least of his objections to the orthodox system. It was Calvinism that he opposed and Sectarianism he hated. It was only the logic of events and the spiritual greatness of the man that placed him at the head of the Unitarian movement. Mr. Powell does not exaggerate when he says that Channing was opposed at first to the organisation of the American Unitarian Association and reluctantly adopted the name Unitarian. By strong affinities of soul he belonged "not to a sect, but to the community of free minds, of lovers of truth and followers of Christ." The oft-repeated statement, "everyone preached Channing," is a tribute as much to his catholicity of spirit as to the implied acceptance of his views.

Bushnell stands close to Channing in his love for undogmatic Christianity. In his book, "God in Christ," particularly in the concluding sermon, "Dogma and Spirit," he made giant strides towards that goal. "The Spirit of God," he cries, "is a Catholic Spirit, and there needs to be a grand Catholic reviving, a universal movement, penetrating gradually and quickening into power the whole Church of Christ on earth." How Bushnell would have rejoiced in the growing recognition of this truth which we are witnessing to-day!

The transition to Phillips Brooks is natural and significant. Between Channing and this popular Boston preacher lies the vigorous advocacy of Unitarianism and the dominance of Emerson and the Transcendentalists. The effect was somewhat similar to that in England. They did not gather the multitude. But we may perhaps see some results of their protest in the liberalising of the orthodox churches and the possibility of such a thinker as Phillips Brooks ministering within the Episcopal Churches. Of Phillips Brooks Mr. Powell writes with enthusiastic reverence. And what a fine type of Churchman he was, responsive to the wider outlook, akin to Channing in his profound belief in man, and with his heart deeply rooted in loyalty to Christ. His sermons belong to the Church Universal. He was no doubt suspect to the dogmatic Christian. Canon Ainger, we remember, refused to go and

hear him preach for that reason when Brooks was in England. But to those for whom Christianity is primarily a spirit and a life he comes with healing power.

We cordially recommend Mr. Powell's little book. It is not intended for the student so much as for the general reader. His remarks are always sympathetic and tolerant. The portraits are good, and the bibliographies at the end of each essay may tempt some to try the standard biographies and chief works of these saintly men.

By Divers Paths (Gay & Hancock) is the title of a small volume which is described as "The Note Book of Seven Wayfarers," compiled by Miss Annie Matheson. She has arranged her own and other contributions in twelve chapters corresponding to the months of the year, and they will be a source of real pleasure to the many busy people of refined tastes who have not the time to read much, but who like to have something to dip into at odd moments. The spirit of love and peace pervades the whole book, and readers are sure to find something to suit their own peculiar need, that will refresh the soul and lift them out of the whirl of this work-a-day world. It is difficult to name favourites where there is so much that is excellent in prose and verse, but Professor Herford's articles (originally printed in the *Manchester Guardian*) have that note of distinction that we always expect to find in his work. The other contributors include Greville Macdonald, who gives us two beautiful parables. Miss Matheson herself has written short sketches which reveal much descriptive power and fine feeling as well as a facile gift of quotation. She begins the book with some verses—"Alphabetical Symbols":—

"Four letters that a child may trace!
Yet men who read may feel a thrill,
From powers that know not time nor space,
Vibrations of the eternal will—
With body and mind and soul respond
To 'love' and all that lies beyond."
And ends with another fine example of her poetic gift. We seem to hear the organ pealing out its triumphant notes—
"O Life Everlasting, we thank Thee, we
bless Thee,
Caress Thee
Confess Thee,
And trust Thee for ever!
O, life, our endeavour to Thee, ever living.
That, striving,
Life-giving,
We—we may receive Thee."

The Vision, by Mrs. Hamilton Synge (Elkin Mathews, 1s. net), is a thoughtful little book on Mysticism written by one who, although deeply impressed with the fact that the things which are not seen are the things which chiefly matter, believes that the practical issue of spiritual revelation must always be sought in the study of the hearts of men. The writer quotes from such modern philosophers as Professor James, Father Tyrrell, and Sir Oliver Lodge, and the brief chapters on "The Inward Life" and "The Subconscious Mind" should stimulate those who read

them to make a study of other works dealing with these mysteries to which Mrs. Synge refers.

Philosophy as a Science: A Synopsis of the Writings of Dr. Paul Carus (London: Trübner, Trench & Co.) contains a list of books and magazine articles published by Dr. Paul Carus, editor of *The Monist*. His admirers may find it useful. To others it will appear as a glorified publisher's catalogue. Dr. Carus has published an immense quantity of matter on subjects connected with philosophy and comparative religion. In philosophy his name is chiefly identified with the exposition of a form of the "Double-aspect" theory, which regards mind and matter as two sides or aspects of one fundamental reality. His advocacy of it appears more enthusiastic than convincing.

Some of *TOLSTOY'S EMBLEMS* have been collected in a small volume by Mr. Walter Walsh. (C. W. Daniel, 6s. net.) His similitudes are very graphic and effective. He is a master of parable. Sometimes a sentence brings out a vivid meaning. This little book, which gives an able brief summary of the argument illustrated, at the head of each section, compasses all the main points of Tolstoy's teaching, and might well be read by those who know little of him, while it will serve as a valuable reminder to those who have read many of his works.

LITERARY NOTES.

THURSDAY was the one-hundredth anniversary of the birth, at Belfast, of Sir Samuel Ferguson, poet, patriot, and scholar, whose writings have largely inspired the Celtic revival of our own day. On a visit to Edinburgh in 1832, Ferguson made the acquaintance of William Blackwood, and to "Maga" he contributed "The Forging of the Anchor," the first and most popular of his poems, written in the style of Schiller's "Bell." Not until the year 1864, however, when he was past middle age, did he publish his first volume of poetry. The reason for this was that, as a hard-working lawyer, he thought his reputation on the north-east Circuit would suffer if he became known to fame as a poet. His noble and haunting elegy, the "Lament for Thomas Davis" (reprinted, by the way, in the *Bookman* this month), was perhaps one of his finest efforts, and this poem alone would give him a high place in the ranks of Irish poets. The centenary has been celebrated on an extensive scale in Belfast during the past week.

* * *

THE death is announced of Mr. A. J. Butler, the scholar and writer, whose latest book—"The Forerunner of Dante"—not quite completed, will be published shortly by the Oxford University Press. Mr. Butler, who was born in 1844, was a son of the well-known Dean of Lincoln. He was a man of singular versatility, with as much zest for humanity as for books, and had a great enthusiasm for mountains and the "open road." In addition to his

many translations, he did a great deal of work for the *Athenæum* up to within the last few years, but Italian was his favourite study, and Dante his special author. His excellent prose translation printed on the same page with the Italian text of the *Divina Commedia* has been a great boon to many readers of Dante.

* * *

MESSRS. WILLIAMS & NORGATE have recently enlarged the scope of their business, and there are several interesting announcements in their list of spring publications. We have previously referred to Professor L. P. Jacks' forthcoming volume, entitled "Mad Shepherds, and other Human Studies." Mr. Walter Sichel's "Laurence Sterne," which contains the "Journal to Eliza," now published for the first time, and "The Quest," by Miss Dorothea Hollins, are among their other new books. Among those who figure in Miss Hollins' book, which is described as a "mystical drama in eight scenes," are Dante, Beatrice, Galahad, Arthur, St. Teresa, Sir Philip Sidney, and Sir Thomas More.

* * *

"THE Ring of Pope Xystus," a collection of aphorisms and brief sayings in use among the Christian communities in the second century, will also be issued by Messrs. Williams & Norgate almost immediately. These aphorisms are translated from the original Greek by Mr. Conybeare, with a historical and critical commentary.

* * *

AMONG Mr. David Nutt's new books are an English translation of "The Crisis among the French Clergy," by Abbé Houtin, and Mr. E. S. Hartland's "Primitive Paternity: the Myth of Supernatural Birth in relation to the History of the Family."

* * *

THE publication of Jacob Boehme's "Concerning the Three Principles of the Divine Essence" (John M. Watkins) marks a further advance in Mr. C. J. Barker's task of reprinting the complete works of the great mystic. The translation is by John Sparrow, and it is preceded by an introduction, translated by Mrs. D. S. Hehner from the German of Professor Deussen.

* * *

A TRANSLATION of M. Gerard Harry's "Maurice Maeterlinck: a Biographical Study," is among the announcements of Messrs. George Allen. The book will be uniform with the pocket edition of Maeterlinck's works which is being published by the same house, and it will contain two early prose pieces by the Belgian author. M. Harry has been an intimate friend of Maeterlinck's for many years.

* * *

IN an address delivered at Manchester University last week on "The Bearing of English Studies on the National Life," Professor Herford said that the relation of literature to nationality could not be simply expressed. The literature of a people, we might say, was a fruit, but also a seed. It was a mirror reflecting the age, but one in which the age, seeing itself, might better the reflection. Dwelling upon what literature may do for a national past, Professor Herford said that,

in all that went to make a poem or a novel an epitome of a people, "The Canterbury Tales" stood almost at the head in England. This was due to the fact that Chaucer was writing as a poet, not as a historian. Of Milton, he said that the poet not merely interpreted the England he knew, but helped to constitute the spirit and temper of the England in which he lived. In glancing at the effects of the poetry of this country, Professor Herford quoted Matthew Arnold's saying that in nothing is England so great as in her poetry. As a clue to the understanding of the national life, he emphasised the claim of literature to stand as high as any other part of education in the "humanities."

* * *

THE *Book Monthly* tells of a fortunate discovery which was recently made by a wandering book-buyer, who chanced to give a couple of francs for an old volume which he came across in Paris in the course of his rambles. On turning over its pages at home in the evening, he found that two were purposely stuck together. He opened them carefully with a knife, and found inside to his great astonishment three bank notes of a thousand francs each, also this message: "Friend, whoever thou art, thou hast read this book to the end; be legatee, without remorse, of this little fortune. It is all my pen has brought me in fifty years. May the Muses be more favourable to thee, for thou art surely a man of letters." This was followed by the initials, "H. Z.," the date, Jan. 10th, 1848, and the number of a street in Paris.

* * *

WE are glad to draw attention to the monthly magazine, *The Thrush*, published by Chapman & Hall, which has reached its fourth number. Its aim is to check the prevailing spirit of apathy with regard to poetry, and, further, "to encourage and centralise the endeavours of those who, hitherto, have found no means of expression other than the production of their work in book form." The four numbers before us contain excellent verse—several pieces are of exceptional merit—and prose articles of interest. Already among the contributors appear Alfred Noyes, Quiller-Couch, A. C. Benson, Norman Gale, Laurence Housman, O'Neil Gallagher, R. Whiteing, Ethel Talbot, Prof. W. Raleigh, and many other writers who have given evidence of their quality and distinction. We have been most interested in the contributions of the lesser known authors, as a medium for whom the magazine is primarily intended. If the quality of *The Thrush* can be maintained, particularly in respect of these latter, Messrs. Chapman & Hall's venture will prove a most valuable addition to literary publications. The price of the magazine, which is nobly printed, is one shilling.

PUBLICATIONS RECEIVED.

From MESSRS. CONSTABLE & Co.:—In the Border Country: Josephine D. Bacon. 3s. 6d. net. Old Harbor: William J. Hopkins. 6s.

MESSRS. HODDER & STOUGHTON:—The Calling of Dan Matthews: Harold Bell Wright. 6s.

MR. DAVID NUTT:—Primitive Paternity, the Myth of Supernatural Birth in Relation to the

History of the Family: Edwin Sidney Hartland, F.S.A. 2 vols. 18s. net.

OXFORD UNIVERSITY PRESS:—The New Testament in the Revised Version of 1881, with fuller references. 6s. net.

MESSRS. PUTNAM:—A Message to the Well; and other Essays and Letters on the Art of Health: Horatio W. Dresser, Ph.D. 5s. net. Function, Feeling, and Conduct: Frederick Meakin, M.A., Ph.D. 6s.

MR. T. FISHER UNWIN:—Ballads of a Cheechako: Robert W. Service. 3s. 6d. net.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

WHAT IS A CHRISTIAN?

SIR,—A notice of a lecture entitled "Was Jesus a Christian?" makes us wish that the question "What is a Christian?" could be settled once and for all. The whole thing seems really so simple in both cases. Once distinguish between a Christian with a big C—a man with a peculiar creed with Christ for its figure head, which he guards jealously in a special retired corner of his brain, and a *christian* with a small c—a man who believes and thinks about certain eternal, ethical, and theological principals which were endorsed and elaborated by one Christ—and the whole thing is clear.

From the Christian point of view Christ was undoubtedly a Jew. More so than is Mr. Campbell a Christian. The question "Was Christ a *christian*?" is equivalent to asking was he a believer in his own teaching; in other words, was he sincere or was he a humbug?

Knowing the spirit of the man it is almost like asking "Is God an atheist?" Whether Christ always practised what he preached is another matter, and is outside the subject.—Yours, &c.,

ARNOLD F. JONES.

Oxford and Cambridge Musical Club,
March 2, 1910.

THE FEEBLE-MINDED AND THE NATION.

SIR,—IN THE INQUIRER of March 5, Miss Dendy makes a stirring appeal for help towards the care of the feeble-minded. The work of the Society which she represents is of great value to the community, as well as to these unfortunate people themselves, and deserves generous support. I write, however, to urge that the task which this Society undertakes voluntarily and on a small scale, ought, with the least possible delay, to be undertaken on a large scale under public authority with legal power. The importance of the matter to the future welfare of the community can hardly be exaggerated.

During the last ten years great advance has been made in the study of heredity. We know now that the multitude of characteristics, physical and mental, which each generation passes on to the next, are transmitted not haphazard, but according to fixed and inexorable laws, and it is becoming more apparent every day that the welfare of a community and of a nation depends very largely—much more largely

than was hitherto supposed—on a preponderance of good over bad inheritance. Throughout the animal kingdom, mankind excepted, Nature, by methods which are hard on the individual but beneficent to the race, takes care that the fittest shall survive. The incompetent who fail in the struggle for existence go under. Mankind, to a large extent unwittingly, thwarts Nature's effort to improve the race. Philanthropy bids us succour the helpless, and we make constantly increasing efforts to this end. We see immense benefit conferred thereby on the present generation, and we indulge the hope that the benefit will be largely transmitted to the next. We have not sufficiently perceived that our success in rescuing the incompetent must, unless more wisely directed, inevitably injure the race. During the last forty years the respective birth rates among the most competent and least competent kinds of people in this country have altered alarmingly. Among the more competent in all classes of the community—handworkers no less than headworkers—it is less than half of what it was, while among the thriftless and the feeble-minded it remains high—higher than in any other class. Among degenerates whose children are unteachable in the ordinary elementary school, the birth rate is now nearly twice as high as among the sounder members of the same social class. In one workhouse sixteen feeble-minded women gave birth to 116 children. Rear and train these children as we may, their future in very many cases means failure or disaster for themselves, and, if they are permitted to become parents, further damage to the quality of the race. A social system under which this state of things is possible is not guided by an enlightened philanthropy. If permitted to go on it will inevitably bring about a preponderance of bad over good heredity, and the average quality of the Nation will deteriorate. Already signs of this are not wanting. One remedy at least lies ready to our hand. Compulsory segregation of the feeble-minded has been recommended by all authorities on the subject, and it would be well for the nation if this question were dealt with without more loss of time. It might well take precedence of some unfruitful party questions which are now exciting men's minds.

The other factor—the restriction of the family among the more thrifty and able in all classes—is also a menace to the progress of the Nation, and calls for serious attention, but I will not pursue that subject now. The first essential is to bring the whole matter to the notice of large numbers of thinking people. To readers of the *INQUIRER* who may be willing to study the subject, I venture strongly to recommend a recently published book, "The Family and the Nation,"* by Wm. C. D. Whetham, F.R.S., and Catherine D. Whetham, his wife. It brings together, in clear and convincing form, a mass of information which would otherwise need a wide search.

This letter cannot weaken the appeal of the Society, who are striving to grapple with the problem by voluntary effort.

PRIESTLEY SMITH.

Birmingham, March 7, 1910.

* Reviewed in these columns by Professor Weiss on Jan. 29.

FOR THE CHILDREN.

THE SLAYING OF THE SEA-DRAGON.

ONCE upon a time there was a hero called Perseus who slew a great dragon.

The dragon was a horrid sea-monster that had been eating up all the people along the shore, except those who were drowned in the great flood, a flood that came at the same time as the monster, and swept far up over the rocks right into the fishing villages and the towns.

The King of that land asked how he could save the people, for even those far inland were dying. No one knew how the monster got at them, but somehow or other he sometimes did. So they never felt safe. It is a good thing there are no such sea-monsters nowadays. This was long, long ago, and Perseus was one of the first of the heroes of Greece, as great as St. George of England, who slew another dragon many a long year afterwards. But it was not Perseus who did most of all to save the King's people. It was a girl, a Princess. When the King asked what could be done, he was told that his child must give her life to the sea-monster, the dragon that ate up everybody; then the dreadful beast would be satisfied, and the men and women and children would not be killed any more.

The King was very unhappy about this. But when his only daughter, the beautiful Princess of that country, heard about it, she said she was willing to die for her people.

Then she was chained to the rock by the seashore, and left there all alone for the monster to devour. She was fair and young. The wind played with her long golden hair. The little waves kissed her feet. The white seagulls flew round her. Her eyes, that were blue as the sea, looked far out across the dark waters to where the sun was rising. She was naked and cold, but she forgot all that, and even rose above her fear of the dragon, as she watched the glory of the light rising over the face of the waters, and knew that she had saved the land and people that she loved.

Then came an awful howl from the monster, and death seemed close at hand.

But at that very moment the noble young Prince arrived who was to save her from her dreadful fate. Magic sandals he wore, sandals with wings, so that he could fly across sea and land; and a magic helmet that made him invisible as often as he liked; and a sharp sword shaped like a sickle.

He was brave, and loved the brave young Princess from the first moment that he beheld her. He had been on a long journey and a very difficult errand; but he had returned victorious in the very nick of time, and he had such wonderful power that it was the work of a moment with him to slay the monster and deliver the beautiful Princess. We cannot wonder that she gave her heart to him, and that he made her his wife. Then they travelled away together to his own home, and became the mother and father of other heroes who did great and wondrous deeds.

M.

TWO TABLES.

I. GROWING UP.

BINDWEED held his hand, Cockle threw her arms round his neck, Crow-foot caught hold of him, Cleavers clung fast to him, Knot grass would not let him go, Teasel would not let him rest, Robin wished he would stay; but he said they must not keep him back; he had much to do, and no time to play; people would soon be looking to him for bread.

"He turns a deaf ear, and of sense shows grains," said a scarecrow, not far off.

II. LE ROI FAINÉANT.

His throne was a puff-ball; his footstool an egg-shell; his crown a wisp of hay; his belt a twisted straw; of down his mantle; of cobweb his chain—the clasp two halves of a midge's wing. One hand held the orb of a bubble, the other, for sceptre, the pith of a broken reed. His guards closed their eyes, his courtiers their ears, his heralds their lips, but still he faded and shrank till he dwindled away, and then silence—reigned.

E. P. B.

MEETINGS AND SOCIETIES

UNITARIAN HOME MISSIONARY COLLEGE.

JUBILEE FUND.

A MEETING, preceded by a reception, was held on Tuesday at Essex Hall, Sir Edwin Durning-Lawrence having invited London friends to meet a deputation from this college, of which he is president. The attendance was not large, but those present heartily welcomed the deputation, which consisted of Principal Gordon and the Revs. C. Peach and H. D. Roberts. Dr. W. Blake Odgers, as a past-president, said a few words in support of the appeal for the completion of the Jubilee Fund. He would have liked to see a combination of their two colleges, he said; but that being apparently impossible at present, they ought to see that the work at Manchester was properly supported. The Rev. J. Arthur Pearson having reported many apologies and some useful donations, Principal Gordon addressed the meeting. He had been told that if they had originally asked for £30,000 they would, no doubt, have secured ere this the £20,000 which they really needed; but they had been honest and stated the exact sum! To complete it they still needed over £2,000. Among the many grounds upon which they based their appeal he specially emphasized the tribute given by the ministers who had been trained at the college; every step forward had been prompted and supported by them, and this showed their sense of the value of their institution. The position in Manchester, whether from the denominational or undenominational point of view, was most favourable for the training of practical and liberal-minded ministers. Without being sticklers for a name, they were proud to bear one that recalled an honourable history, and was consecrated by the memory of heroic confessors. The free faculty in theology at the University of Manchester enabled their students to mingle and compete with men from many other theological

colleges, and this must prove most useful in broadening and deepening their thought. His own position as a teacher at the university showed how liberal its policy was. In conclusion, he referred to the founders of the college, especially the Revs. Dr. J. R. Beard and William Gaskell, men who had self-sacrificingly given themselves to the work of equipping a devoted band of Christian ministers. It was in their spirit that the work was still carried on, though the academic standard was now much higher than formerly. The Revs. H. D. Roberts and C. Peach also spoke. The latter said the fund now stood at £17,800, but this included £250 conditional, and three similar sums being given. London had really contributed more than any one place, he believed, because the London friends realised that the college was doing indispensable work, not only for the north but for the country generally; certainly, in Mr. Bowie and others they had sufficient proof of its value as a training ground for a practical ministry. "Summerville" was no longer an experiment; they were there with a record of achievements, in better health for the students, and a most honourable position won by them in competition with men from other colleges at the university.

Sir Edwin Durning-Lawrence, in proposing a resolution commending to London Unitarians the appeal for the completion of the Fund, said every believer in a freer Christianity should help to train men such as were now receiving the benefits of their college. The name it bore did not imply any chains; in fact, they were imparting to the students a liberal and rational training such as they could never have obtained before, and the theological position at Manchester University was really more free than that at Oxford. The resolution was seconded by the Rev. W. G. Tarrant, supported by Messrs. W. A. Sharpe, C. F. Pearson, and R. M. Montgomery, and carried unanimously. The meeting then closed.

MANSFORD-STREET CHURCH AND MISSION.

ANNUAL MEETING.

THE annual meeting of the subscribers and friends of the Mansford-street Church and Mission, which is doing such excellent work in Bethnal Green, was held in the schoolroom of Essex Church on Tuesday evening, March 8.

The chair was taken by Mr. J. S. Beale, and among those present were the Revs. F. K. Freeston, H. Gow, R. P. Farley, F. Allen, J. Toye, F. Summers, W. H. Drummond, R. K. Davis, and Messrs. Stanton, W. Preston, I. S. Lister, Ronald P. Jones, W. J. Clark, Edgar Worthington, J. C. Drummond, and F. Allen.

The various reports were read and gave ample evidence of earnest work and a high state of efficiency in all the departments of the Mission's work. Miss Jones, the treasurer, spoke in terms of concern about the finances, which had only been saved from a heavy deficit by an anonymous gift of £50. But many probably found relief in the thought that, while so much good is being done on a very modest income, donations are not at all likely to fail.

The chairman, in moving the adoption of the reports, spoke in very warm terms of the quality of the work and the usefulness of the multifarious organisations which clustered round the Mission as a centre. He echoed the words of the report, that it had a band of workers of which any institution might be proud.

The Rev. F. K. Freeston seconded the resolution, and spoke in a tone of cheery optimism of the financial deficit as a proof that everything possible is being done. Mansford-street, he regarded as a good example of a well-equipped institutional church. The Boys' Own Brigade he regarded with special favour. It was a romantic movement, appealing to chivalrous instincts and enforcing the discipline and training which London boys needed so much.

The election of officers and committee was moved by the Rev. W. H. Drummond and seconded by the Rev. R. P. Farley. The latter referred specially to the affiliation of the Men's Club to the Union of Working Men's Clubs, and emphasised the advantages of larger federation. It was in practical work that many people who differ in theory find their deeper agreements. As one who was doing similar work, he deprecated any commiseration of his lot, and was inclined to thank committees and others for the opportunity of doing the work.

The Rev. H. Gow moved a resolution of cordial thanks to the Rev. Gordon Cooper, and all who assisted in the work. They wanted Mr. Cooper to feel, he said, that he had their entire confidence, their affection, and their goodwill.

The resolution was seconded by Mr. Herbert Gimson and carried with great heartiness.

The Rev. Gordon Cooper, in his reply, associated himself very heartily with that portion of the thanks which belonged to the workers at the Mission. He announced that some of the personal help for which he had appealed in his report had been forthcoming, and that a friend had sent him already a cheque to meet the deficit on the Children's Holiday Fund.

Mr. F. Allen also acknowledged the resolution on behalf of the large band of workers.

A cordial vote of thanks to the chairman, moved by the Rev. F. Summers, and seconded by Mr. Ronald P. Jones, brought the meeting to a close.

MANCHESTER DOMESTIC MISSION.

ANNUAL MEETING.

THOSE who sigh for the inspiration and the magic power of numbers, should visit the two stations of the Manchester Domestic Mission. There there is no lack of response, and the only limit is the one set by the capacity of the buildings, which, enlarged and improved over and over again, are still crowded to overflowing. Sunday and week-day it is much the same; for while the Sunday-schools enrol nearly one thousand scholars, the whole of the densely crowded streets round the missions are their true sphere of work and influence. For the missions are absolutely and scrupu-

lously unsectarian in work and aim, and the sorrows and needs of all, irrespective of race or creed, appeal equally to them. Thus the missions have won the confidence of everyone, and the missionaries are the friends of all. Their main work is done in the homes of the people, but this does not lend itself to tabulation in an annual report. In the missionary houses there are societies, classes, clubs, guilds, &c., something always going on, for apparently the doors are never closed. The definitely religious work is the centre of all, but it is also the inspiration of a score of agencies of pity and love. If the missions, amid the variety of their interests, specialise in any one direction, it is in that of providing country holidays. Literally, hundreds of the poorest women and children are sent away for a week in the country every year. How they must bless the missions during the dull winter days for those golden memories of summer skies and open moors.

What can be wrong with Manchester when, as the reports show, the missions are in desperate need of more support? The income falls more than two hundred pounds per annum below the need. Surely Manchester cannot know this, or it would not fail to respond.

This was the oft-quoted conviction of all the speakers at the annual meeting of the friends and subscribers which was held in the Memorial Hall, Manchester, last week.

In the absence of the President, the Rev. S. A. Steinthal, the chair was taken by Mr. G. H. Leigh, who was supported on the platform by Mrs. Manning, Mr. W. J. Hadfield, and the Revs. J. H. Weatherall, W. E. George, J. W. Bishop, and A. T. Timmis. There was a good attendance of friends and subscribers. The reports were taken as read, but the chairman said it would not do to assume that too literally, and therefore he proposed to emphasise their main points. At no time were the missions doing better or more important work. The missionaries entered into the actual life of the people, and came face to face with all the difficult problems of men and society. At no time was it more important that this work should go on, and he did not believe that the friends of the missions would allow them to fail.

The Rev. J. H. Weatherall, who seconded the adoption of the reports, expressed his pleasure at being present, and said he regarded himself as a son of a mission. Because when he began to think of what life was for, it was his experience of what was being done in the Domestic Missions in London and Belfast that quickened in him the sense of the reality and value of religion. The Domestic Mission was their reply to the critic and cynic. These were never tired of dilating on the insincerity of sending missionaries abroad while conditions remained so bad at home. We among whom the Domestic Mission is a rooted idea have a satisfactory reply. Some day our resources may enable us to share in the common obligation to evangelise the world. Meanwhile, we are doing the duty nearest to our hand. We have realised the romance and dignity of service in our own streets; and if it is not so romantic a story as that of the foreign mission field, the defect is in ourselves. The romance is there because the need, the darkness, and the crime are there. An

effort of the imagination was needed to get beneath the remarkable statistics of the reports to the realities beneath. But they stood for human lives brightened and the turning of hearts to human goodness, and so to faith in God. But better than that was the life and presence of the missionaries in the homes of the people. The missionaries, Rev. J. W. Bishop who has been at Collyhurst fourteen years, and the Rev. A. T. Timmis who has been at Hulme for eight years, each gave illustrations and examples of their work, each declaring their unfading faith in the need and value of the work.

Mrs. Manning gave an eloquent address founded on her own experiences as a worker in constant touch with both missions. She had seen so much of the refining and ennobling influence of the missions, she could not contemplate their discontinuance; and anyone who had seen and felt the light and joy they were bringing into hard and dull lives would not dare to be parties to such a procedure. If they deprived the poor of this element of light and joy, they could not and would not deserve to enjoy the comforts of their own happier state.

The Rev. S. A. Steinthal was re-elected president, Mr. W. J. Hadfield treasurer, and the Rev. W. E. George and Mr. Charles Smith hon. secretaries.

BELFAST DOMESTIC MISSION.

ANNUAL MEETING.

THE annual services in connection with the Stanhope-street Mission were held on Sunday, March 6, the special preacher for the day being the Rev. Charles Hargrove, M.A., of Leeds, who conducted services in the First Presbyterian Church in the morning, and All Souls' Church in the evening. The annual meeting of subscribers and friends was held on the following evening in the Central Hall, the chair being occupied by Mr. Bowman Malcolm. The usual reports were presented, all of which showed evidence of a year of activity and progress. Miss C. Bruce (hon. sec.) presented the committee's report in which reference was made to the satisfactory manner in which the work of the Mission had been carried on under the missionary's (Mr. F. Woolley) guidance. He had amply justified the step the committee had taken in appointing him permanent missionary after a temporary appointment of three months. Embodied in the committee's report were the reports of the numerous societies in connection with the Mission—the Mothers' Meeting, the Malcolm Girls' Club, the Boy's Club, the Band of Hope, and Band of Mercy, the Drill Class and the Provident Fund, all these societies being in a flourishing condition.

The Missionary's report dealt with both aspects of the work of the Mission, as a relief agency and a religious institution: neither side in the year's work had been neglected. The demand upon the Mission's funds had been greater than usual owing to the prevalence of unemployment. But whenever possible, assistance had been given, though not without careful inquiry into the character and circumstances of the applicant.

The old age pension had proved a great

boon to needy aged people in the district, and the establishment of labour exchanges would do something to mitigate the hardships of unemployment. Some of the causes of unemployment, however, were moral, and it was here that the work of the Mission on its religious side was needed.

The Treasurer's (Mr. Mackenzie) statement of accounts having been presented, the chairman, in moving the adoption of the reports, said that the Mission had been in existence 56 years, and was the first of its kind in Ireland. If it was needed when Belfast was a small town, there was a much greater need for it to-day. Mr. Woolley had proved himself to be worthy of their support in his management of the Mission during the past winter. Personality largely accounted for success in missionary effort, and he believed their present missionary was the right man for his work.

The Rev. Charles Hargrove moved that the cordial thanks of the meeting be given to Mr. Woolley for his services during the past year, and said that he was glad to associate himself with such a resolution; from the report he had gathered that the missionary was peculiarly fitted for his task. Every Church, he went on to say, ought to look first to the benefit of its own members. But it ought also to be a centre of light and leading in the town in which it is situated, and it might be so in two ways. It should promote the faith in which they believed, though different types of men, doubtless, required different forms of faith for their religious and moral needs. And it should also have regard to the welfare of their fellow-men. This was common ground for all the churches. None would say that destitution, starvation, unemployment, were good. Let them all, therefore, join in the work of social amelioration, a task to which God had called them in this age.

The resolution having been unanimously passed, and the committee having been elected for the ensuing year, the cordial thanks of the meeting was given to Mr. Hargrove for his services, and Mr. Hargrove having replied, the meeting closed with the benediction pronounced by the Rev. H. J. Rossington.

INFLUENCES AFFECTING THE UNITARIAN MOVEMENT.

ON Wednesday evening the Rev. W. G. Tarrant gave the second of his four lectures on "The Aim and Spirit of the Unitarian Movement." The chair was taken by Mr. Ion Pritchard, in the unavoidable absence of Mr. John Harrison, president of the B. & F.U.A., with whom the audience expressed sympathy. The lecturer, having reminded his hearers of the successive stages in the history of the movement, dealt specially with the influences, from without and within, that had affected it as a vital force since it assumed a more definitely organised form in the later eighteenth century. These included changes in Biblical and other science, social impulses, and philosophic thought. By way of illustration, he referred in some detail to the following typical personalities, who in part received and in part originated ideas of great importance in the history of the time:—Dr. Channing and Dr. Lant Carpenter (religious education and philanthropy); Theodore Parker and W. J. Fox (social and political reform, combined with rationalist theology); Emerson and Martineau (spiritual interpretation of life and the world). Each of these, among many moulding influences, had left a permanent impression on

Unitarian thought and practice; and by deepening and broadening the channel had helped to impart a significance to the movement far beyond that of a peculiar school of interpretation of Scripture. Next week he would endeavour to present what appears to be the theological type distinctive in the main of those who are usually called Unitarians in our day.

THE SOCIAL MOVEMENT.

BESIDES a scheme of compulsory insurance against sickness, Norway has recently introduced a Factory Act (as and from January 1, 1910) which contains some interesting provisions. The range of establishments covered by the law is now both wider and more precisely defined than before. An establishment is regarded as having the character of a "factory" when it employs any power other than manual, or when it uses a steam boiler. Quarries and stoneyards, establishments making or using explosive substances, and workshops in which handicrafts are carried on, and in which at least five persons are regularly employed outside their own houses, are now specifically brought under the law. Certain other classes of establishments may be brought under the law on the decision of the King, acting on the advice of a Labour Council, consisting of five members, and having its headquarters at Christiania. The chairman and his deputy, both of whom must have had legal training, will be appointed by the King for five years. Of the remaining four members and their deputies, two are to be employers and two workmen.

* * *

THE regulations with regard to children and young people are interesting in view of the recent report of the Inter-Departmental Committee on the employment of children. As a general rule, children must not be employed in any industry coming under the present Norwegian law. Children who have not completed their schooling may not be employed during school hours or during the hour immediately preceding the same, and in any case the daily hours of school and work together must not exceed seven. Hitherto children might be employed for six hours daily, and the daily hours of school and work combined were unrestricted. In future young persons under 16 may not work more than 58 hours per week, the maximum hitherto having been 60. In occupations which require that night work should be done, or where such work is usually performed, young persons over 16 may, with the factory inspector's permission, be employed during the night, but not for more than eight hours. Where overtime is required to be done in the busy season, or where an exceptional increase of work occurs, young persons may be permitted to work at night, but the weekly maximum of hours must not be exceeded.

The interests of education are also kept in view, for a special clause in the new Act directs that when children and young persons attend technical or similar schools, their working hours are to be arranged so as to facilitate their attending.

* * *

THE democratic spirit which runs through the new Act is shown by several other provisions, which are rather in advance of what as yet we have reached in this country. Provision is made for the first time for the appointment of women factory inspectors in Norway (in this they were behind us), and the constitution of the local committees of inspection has been amended in the sense that in future one of the members of each committee must be a woman, and the workpeople must be allowed to participate in the election of members. The workers' point of view is considered in other directions also. In establishments employing more than 10 persons, and in any others where the factory inspector may so require, the employers are to draw up shop rules specifying the conditions as to employment and dismissal, payment of wages, infliction of fines, &c. The workpeople may elect five of their number to consider these rules, fourteen days being allowed for such consideration, and the observations of the

workpeople's committee are to accompany the draft rules when they are forwarded for approval by the Labour Council. Assuredly, what used to be called "State interference" has advanced far in Scandinavia.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Ainsworth.—The trustees and congregation of the Ainsworth Unitarian Chapel made a handsome presentation to Mr. Jesse H. Hayes, on February 27, "in grateful recognition of his twenty-six years of loyal service as hon. secretary of the chapel trust."

Atherton.—Rev. J. J. Wright, in Chowbent Chapel, has just concluded a series of special addresses on (1) "Our New Senses"; (2) "Our New Doubts"; (3) "Our New Idols"; (4) "Our New Ideals"; and, in response to inquiries and suggestions, chiefly from non-Unitarians who have attended, Mr. Wright is now giving a short series upon (1) "Why We are Protestant Christians"; (2) "Why We are Nonconformist Christians"; (3) "Why We are Unitarian Christians"; including an address on "What Think We of Christ?"

Birmingham: Small Heath.—Arrangements have been made for the Birmingham Branch of the Progressive League to hold its fortnightly meetings in our school-room. The membership at present is not large; but it is believed that the new conditions under which the branch will conduct its work will ensure a considerable increase. It already comprises Anglicans, Wesleyans, Baptists, Primitive Methodists, Unitarians, and those who have no church attachment. The aim of the branch is to promote, particularly in South Birmingham, the study and free discussion of religious and social questions, and there is a prospect that its meetings will eventually bring into conference a large number of the more liberal thinkers of the district. At the last meeting the Rev. W. C. Hall was elected president, and delivered an address, which was followed by discussion, on "Religion and the World's Religions." Mr. Hancock (Primitive Methodist) was elected vice-president, and Mr. J. E. Jones (Baptist) secretary. Before proceeding to more specific subjects, the branch will give its attention to comparative religion.

Liverpool: Women's League.—The first annual meeting of the Liverpool and District Women's League was held in Ullet-road Church Hall on Friday evening, March 4. In the absence of the President, Lady Bowring, Mrs. Roberts took the chair. She pointed out that the growth of the League was steady. Each meeting held had surpassed expectation in the number present and the enthusiasm generated. There had been a real leaguism with the members of the different churches, the work and personalities of which had been disclosed to them. The Housewives' Fair, held in December, had placed them in a sound financial position. They had already been able to help suitable causes, and this evening a definite aim for the League would be put forward by Miss Palethorpe and Mrs. Charles Morrison. Miss Palethorpe (Liverpool) introduced the subject of the "Lodging Houses for Women in Liverpool." She gave some illustrations of the difficulty of finding suitable lodgings for strangers passing through the port, and showed the want of definite knowledge on this point. She proposed later to collect and systematise details and information. Mrs. Charles Morrison then gave a personal account of existing lodging houses for women in Liverpool from all points of view—management, inspection, the types of woman lodgers, &c. The ensuing discussion made it perfectly clear that some modification of existing conditions should, if possible, be attempted at once. Accordingly a resolution, proposed by Mrs. Charles Morrison, and seconded by Mrs. Washington Rawlins, was sent to the Chairman and Vice-Chairman of the Health Committee. Votes of thanks to the speakers

concluded the meeting, at which sixty members and friends were present.

London: Stamford-street.—The annual meeting of members of the Carter-lane Mutual Benefit Society was held on February 7 at Blackfriars Mission and Stamford-street Chapel, the Rev. John C. Ballantyne presiding. A resolution was passed expressing great regret on account of the decision of Mr. Frederick Nettlefold to retire from the position of hon. treasurer, which he has held for 52 years, since the formation of the society in 1858. The following message to the members in reply to their resolution has been received from Mr. Frederick Nettlefold:—"When you have the opportunity will you kindly return my sincere thanks to the members of the Carter-lane Mutual Benefit Society, for the vote of thanks they were good enough to pass at their annual meeting on the 7th inst. Their vote recalls many pleasant circumstances which have occurred during our long connection together, and makes me all the more regret that I am obliged to give up a work which was to me always a labour of love. I sincerely wish for a long and continued prosperity to the Society."

London: Stamford-street—Opening of the New Club.—This church and mission takes up the golden strain of the endeavours of several predecessors of worthy traditions, but the work was, probably, never so varied as it is now, thanks to the energy of the minister and committee. Thursday evening, March 3, saw a considerable company assemble for the opening of the new billiard-room and club-room for men. It was a pleasure to see present among other old friends Miss Preston, of Highbury, whose association with Stamford-street is almost the lengthiest that anyone now living can claim. Mr. C. F. Pearson presided over the meeting, and called on the Rev. John Ballantyne to give a welcome to Mr. J. F. L. Brunner, M.P. Then Mr. A. A. Tayler presented an ordinary key for the opening ceremony with a promise of a silver key to follow, and Mr. Brunner expressed his pleasure at being present and his interest in the efforts that are being made at Stamford-street to brighten the lives of all who will make use of the premises. He evidently believes in institutional churches, and that Stamford-street comes under that head no one acquainted with its enterprises can doubt. After an address by Mr. John Harrison, and "a few words" from Revs. Gordon Cooper and J. A. Pearson, and the singing of an appropriate hymn, the company adjourned to the new premises, and the new table was uncovered for a friendly game between the minister and Mr. Brunner. As no news has reached us of the result (we had to run away before the finish, but not before we saw a "break" of three made), we presume that the member of "the best club in Europe" won. Refreshments were served early in the evening and musical items were contributed by Mr. Harrison, Mrs. Ballantyne and the Misses Stanley. Stamford-street Chapel has had added to it in the course of its history a schoolroom (on the top of the chapel), a gallery, classrooms under the vestibule, and now a billiard-room and club-room, and what has been accomplished shows what can be done to transform old premises and fit them for modern use.

London: Stratford and Forest Gate.—The Rev. John Ellis calls our attention to the great needs of the Stratford church, and solicits help in raising about £150 in order to carry out certain alterations which are absolutely essential. A new heating apparatus is an immediate necessity as a condition of better and more extended work, and this will cost £100 at least. There is great need of better equipment, in order to gather within a wholesome environment those who are ready to come. A splendid opportunity for social service can be embraced just as soon as funds are available for equipment and maintenance. Those who would like further information on these matters should write to the Rev. John Ellis, 19, Highlands-gardens, Ilford.

On Sunday morning last the Rev. John Ellis gave the second of a special series of sermons, when the Boy Scouts were present at their second parade. The subject of the address was "Devotion should Inspire Duty." Mr. Ellis made special reference to the object of the "Boy Scout" movement and to the "Scout Law." The boys have

given valuable aid in helping to distribute some 5,000 circulars for the above services, during the last few weeks.

Manchester: Failsforth.—A sale of work in aid of the funds of the chapel and Sunday-school at Dob Lane was held in the school-room on Saturday last. The opening ceremony was performed by Mr. Hugh Dean, under the presidency of Mr. Jonathan Partington, of Oldham. No raffling was permitted, and £60 was realised.

Middlesbrough.—We are glad to hear that the Rev. W. H. Lambelle has recovered from his serious illness. During his enforced absence from duty the services have been efficiently maintained by the generous aid of the neighbouring ministers and several laymen, among them being a United Methodist pastor and two members of his congregation. Mr. Lambelle's illness has been a serious blow to the church, which had just initiated an "extension" movement, the first requirement of which was a fund of about £500. £200 of this is in hand, however, and a bazaar is to be held on March 16 and 17 to supplement it.

Newcastle-on-Tyne.—Several people who have been attending the services at the Church of the Divine Unity are beginning to join. Twenty-eight subscribing members have been added to the list since the middle of December.

Oldbury: Resignation.—The Rev. W. G. Topping having accepted an unanimous invitation to the Oxford-street Church, Accrington, has, after a ministry of five years, resigned the pulpit at Oldbury.

The Ministerial Fellowship: Settlements Bureau—Final Report.—The work of the Bureau was brought to a conclusion on December 9, 1909. On that date, in accordance with the resolution passed at the last annual meeting of the Fellowship, our operations ceased in favour of the newly constituted Ministerial Settlements Board of the National Conference. In view of this transference communications had been made to all ministers and to the secretaries of all congregations then on the lists of the Bureau, informing them of the impending change, and asking if they wished to be transferred to the new board. Of 17 ministers only four wished their names passed on; while out of six congregations, three, either before December 9 or shortly after, asked to be entered on the list of the board. Since the Bureau was established in July, 1904, 54 ministers have availed themselves of its services, and of these nine have been entered on the list a second time. The ministerial list, therefore, numbers 63. Communications respecting pulpit vacancies have been made in 203 instances. These were made to 179 different congregations, vacancies having occurred twice within the period under review in 24 cases. The congregations that have availed themselves of the services of the Bureau are 81, but of these 10 have sought our assistance twice. The number of settlements effected through the introductions of the Bureau is 15; but it can hardly be doubted by anyone conversant with the work that has been undertaken and the correspondence that has taken place, that this figure does not fully represent the results of the efforts made. Something has been done to impress upon the officials of congregations a sense of the respect and consideration due to ministers seeking a fresh appointment, to discourage advertising pulpit vacancies and preaching competitions. It is, moreover, satisfactory to know that the methods and spirit of the Bureau will have their influence upon the agency by which it is superseded, and that the services of the Ministerial Settlement Board, instead of being confined to the members of the Fellowship, as those of the Bureau have necessarily been, are offered to all the ministers, as well as to all the churches of our communion. The foregoing report was presented to the Committee of the Fellowship on Thursday, 3rd inst., and ordered by them to be sent to the denominational press for publication; but the committee wish to add their grateful testimony which they know will be endorsed by all who have had experience of the Bureau, to the unremitting, courteous, and painstaking services of the late Settlements secretary, the Rev. J. Crowther Hirst, who now passes on the work to the secretary of the newly constituted Ministerial Settlements Board, Rev. James Harwood.

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NOTES AND JOTTINGS.

A RESERVATION for Alpine flora and fauna is being made in Switzerland. According to the *Selborne Magazine*, a small band of naturalists and botanists have devoted themselves to the work, and have succeeded in setting aside as a National Park the wild and beautiful valley of Clouza in the Engadine. This valley, situated at the foot of the lofty Piz Quaternals, and surrounded by natural walls of rock, will have nothing to fear henceforth from civilisation in the shape of railways, monster hotels, and factories. Here, too, the extermination of wild flowers will be strictly prohibited, and the chamois, and even, perhaps, the bear, will roam unmolested.

THE advent of spring is heralded once more by the quantities of violets, daffodils, and narcissi which brighten the London streets, and bring to us the sunshine and beauty of the South. It is said that the Scilly Isles have never had such a wonderful harvest of flowers, and tons of fragrant blossoms are being sent from Treco, Bryher, and St. Martin's, where they are gathered to the "never-ending music of the surf." The mimosa, which has also made its appearance once more, does not come from the Scilly Isles, but from the South of France, whence a larger supply has been sent to London this season because the Paris market is spoiled by the floods. An attempt to import these flowers from Australia failed by reason of the distance. The mimosa is so named because the leaves of many species of this numerous family, besides the common "sensitive plant," mimic animal sensibility. It was a flower full of interest for Darwin, as readers of his book about "The Power of Movement in Plants" will remember.

WE hope the bronze group of Peter Pan, upon which Sir George Frampton is engaged, will lend an added enchantment to Kensington Gardens, when it is erected, for the children who play there. Peter Pan, we understand, is depicted at the stump of a tree, and elves are emerging from the roots below.

REFERRING to the decline of convictions for drunkenness in Edinburgh since the raising of the whisky duty, a writer in the *Manchester Guardian* gives some figures of the decline in several English towns as well. The figures, he says, are those which have been reported at the Brewster Sessions of this year. In Salford the number of convictions was 2,796, a decline of 436. In Preston there was a decrease of 235. In Sheffield there were 1,674 convictions, against 1,830 for the previous year. In Newcastle there were 2,861 prosecutions, a decrease of 473. Birkenhead showed quite remarkable figures, 2,157 prosecutions, as against 3,130—a decline of one-third. The Birmingham figures, too, are remarkable—2,502, as compared with 3,645 in 1907. In Leeds there were 2,245 prosecutions, a decrease of 352. The Manchester county division shows a decrease of 174. Bury shows a decrease of over 25 per cent., Blackburn of 20 per cent., Leigh of 30 per cent., Stockport about 20 per cent., Blackburn about 12 per cent. Against these have to be set some places, but far fewer and on the whole far less important, in which convictions and prosecutions showed an increase.

FROM a symposium (made up of the comments of the religious press upon the Semi-Centennial Conference held last autumn), in the *Japan Weekly Mail*, we take the following: "What is known as the 'Liberal' element in the Japanese Christian Church is growing very rapidly—but there is a disposition to hide it by those who hold the more liberal views, for fear of sending their followers astray, and the disinclination of those who are in authority to allow in the gatherings an expression of the views which have become almost universal. One orthodox Christian pastor stated recently that 'All we Japanese pastors think as the Liberals do. The only difference between us concerns the expression or non-expression of our views.'" The *Universalist Leader* (U.S.A.), commenting on this, says: "The resemblance between the religious situation in Japan to-day and that in the early days of our history in this country is readily

seen. After fifty years of missionary effort in Japan, the Christian Church has come to a pause, because the Japanese cannot accept the unreasonable doctrines and foreign methods. And yet they want the spirit of Christianity working out through the real Japanese life into a real Japanese Christian Church. Some of the missionaries are large enough to recognise the facts, and not try to force upon an unwilling people that which is foreign to both their minds and hearts, and are seeking to find a way to adapt their doctrine and their method to the practical situation. And so there is less and less of the old doctrines being taught by the missionaries, and more and more are they allowing the Spirit of Christianity to find its own normal Japanese expression." This reminds us of a saying of Henry Drummond's in one of his letters to the effect that what Japan needs is not Western interpretations of Christianity; "Japan needs Christ."

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